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The
COMMONWEAL

*A Weekly Review of Literature
the Arts and Public Affairs*

FOUNDED BY MICHAEL WILLIAMS

Editors:

PHILIP BURNHAM EDWARD SKILLIN, JR.
HARRY LORIN BINSSE, *Managing Editor*
MICHAEL WILLIAMS, *Special Editor*
JAMES F. FALLON, *Advertising Manager*

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a general war is stated in an address he made to pilgrims just before the outbreak: "a conflict which to all previsions would outdo every material and spiritual destruction of the past." How useful would it be to the world to engage all its peoples and areas in such a conflict, and how useful would it be to preserve as much as possible from that catastrophe?

How Will the Neutrality Issue Be Decided?

THERE is considerable mystification about the President's proclamation of "limited national emergency" even in informed circles. But it is obvious that such proclamations make Americans more war-conscious than all the extra military and naval preparations that are going forward at the same time. So too all the talk flying around about ridding the United States of all "isms." Worst of all is the rumor that congressional leaders will get together before the Sept. 21 session to fix up rules for limiting debate on the neutrality question. One of the sorriest aspects of these tragic days is the way authorities all over the world are throwing principles out the window on the ground that there must be unity in an emergency. How the United States conducts itself in the terrible war just getting under way is of vital importance to each and every citizen. That we should rush into a course which may spell disaster or salvation without fully considering and airing the various points at issue is against all reason. Our elected representatives from various sectors of the country have a right to be heard. Far better the delay occasioned by a filibuster than disaster brought on by suppression of opposing views. Let us settle this neutrality question in accordance with our democratic traditions.

At the moment the people of the country seem to be of one of two persuasions. Either they would turn their backs on the whole European conflagration or they would favor the adoption of "all measures short of war" to bring Hitler to heel once and for all. Although administrative pressure tends to balance congressional scales heavily in favor of the latter, the latest poll seems to indicate that the country is pretty evenly divided. Is either extreme course practicable or advisable? The modern world is too interdependent to make real isolation possible. The well-being of the United States depends upon peace and prosperity in other parts of the world. And some sort of international society with laws, sanctions and joint activities is essential if the peoples of the world are ever to be freed of the scourge of power politics. Finally as Christians we are vitally concerned in the welfare of our fellow-humans throughout the world. Nothing is more misleading than the title, "all measures short of war,"

The Question of War Continues

WITH ENGLAND, France, Germany and Poland waging battles there is a strong tendency to feel that the question of war is passed and finally settled. But there are, after all, areas of relative peace in the world and neutral nations still have the problem of what they wish to do about those areas. The pragmatic and moral problem of war is as great as ever. The last issue of the *London Catholic Herald* published before England went to war contains a quote from *Osservatore Romano* giving a criterion upon which to base a decision which events have not superseded. The *Herald* writes: "The *Osservatore* pleads with the interested parties to calculate what would be the consequences of a war and to recognize, 'logically and humanly, that there is a clear disproportion between such consequences and the causes of the actual dispute.'" What the Pope anticipated from

for the program thus envisaged is the surest method of bringing us in. The Germans, if we put aside the Athenia debate, are avoiding giving America cause for provocation this time. If the United States lifts the embargo on munitions and becomes the arsenal for France and Britain, if we take a large part in the economic offensive that is already proceeding, Germany will naturally do her utmost to prevent it. In fact the common prediction is that we shall be at war in six months. Another war, another Versailles, another world in ruins. Our chief task must be to keep that war from spreading, to collaborate with other neutrals in bringing forward procedures for a just peace. Much hangs in the balance in Washington the next few weeks.

To Clarify and Reassure

THE THREE major broadcasting systems, Columbia, Mutual and National, have just announced a self-imposed code for coverage of the war, designed to protect the radio audience from misinformation, propaganda and sensationalism. The close connection between the radio and the federal government suggests that this program of self-curbing, following directly upon the uneasy public discussion of the desirability of some kind of news censorship, may not be so spontaneous as it seems. However, the provisions adopted are admirable; moreover, they give the other great news agency, the newspaper, an opportunity to exercise its much more genuine liberty by following suit without constraint. At a time like this, when fateful decisions may be ahead for the nation, the bare facts of the developing conflict, however dispassionately conveyed, strike the national mind with a force dangerous to the national balance. If to this were to be added incitements—unfair selectivity, the playing up of rumor, emphasis upon horrors, assaults on fair judgment by the editorializing of news—hysterical unrest would pervade the country, immeasurably increasing the chances of its being hurried forward into disaster.

Certainly the best of the press has rooted principles against doing these things, principles which it honestly strives to fulfill. But the sale of news is after all a commercial and competitive enterprise, and in matters of great public moment and emotion—let alone a major crisis like the present—the pressure upon news sellers to expand known facts to meet the public appetite, or shape and select them to satisfy the public feeling, is tremendous: so tremendous that it is hard to see how the individual purveyor can wholly resist it. A general public “renewal of vows” on the part of the responsible press, a collective review of the principles governing honorable publicity, would accomplish much. It would protect and strengthen those

publishers prepared to discharge their duty to the public; would control nilly-willy the less scrupulous ones; would reassure responsible readers and give wholesome and needed discipline to all the sensation-eaters.

Who Brings the War Boom?

THE FIRST shock of the stock market boom, commodity price rise, the increase in steel activity and the general speeding up of business which followed the outbreak of war is still with us. Analysis lags in the stage of “which stocks will benefit most by the war.”

What
Is It?

The running up of prices on the stock and commodity exchanges is indeed ghoulish to a dramatic degree. But it must be understood that it is a largely anonymous ghouliness, in large measure impersonal and institutional. There is no indication at all that the movement is deliberately and heartlessly engineered by what is known as “Wall Street.” Buying orders came from all over the country; the first flood appeared to start in California. It is a Main Street boom as well as a Wall Street boom. The war is expected to bring the utilization of the world's economic resources with the accompaniment of employment, wages and profits. The way things were set up, that was impossible during the past ten years without this war. The question of responsibility for the war boom is much the same as the question of responsibility for the depression. During a war the productive plant of the country is used enormously nearer to capacity than during depressions. There ought to be a better way to obtain optimum activity (which is not the feverishness of wartime; and of course this has nothing to do with the problem of what to do with the product of the activity) than by calling on war. The futility—and evil—of the old way of doing things, which requires a major war to make it come near working, is given practically definitive proof.

Credit Side

EDITORIAL writers hereabouts have begun “with an auspicious and a drooping eye”—half in sardonic amusement, half in earnest—to note the incidental benefits of the war. On our side of the water it sums up to “another customer on the phone.” On the other side of the water, it is observed that the city populations of Britain, now evacuated, are giving themselves wholeheartedly to what is for thousands of them an entirely new experience: the sight and sound and smell—and taste—of the country. It is even conjectured that many of them will remain there when the danger is past, and take root again where erst their rude forefathers (the expression, we remind you, is Gray's) once flourished. If this

This Much
at Least!

comes to pass, if the British masses get an impetus toward actual decentralization, and begin to undo one of the most baneful effects of the Industrial Revolution, it must be written down as a major contribution to human welfare, war or no war. However, it will perhaps be prudent to wait until this desirable consummation takes place before we give three cheers for Mars—the expectation is admittedly interesting. Meanwhile, there is another benefit already a part of the actual record. The Duke and Duchess of Windsor have returned to England without any fuss at all. The sensibilities of readers all over the globe have not been rent by debate over the Duchess' title; we do not know and, happy thought, probably never shall know, who snubbed, who received, who curtsied to, the ducal couple. We trust there is no irreverence in recording a fervent, "For *this* relief, much thanks!"

The International Labor Organization

THE PAULIST PRESS has just published for the National Catholic Welfare Conference a pamphlet by Reverend Albert Le Roy, S.J., called "Catholics and the International Labor Organization." At the same time, the September issue of the excellent *Information Service* of the Federal Council of Churches of Christ is devoted to explaining the background, principles and operations of the I.L.O. Coming at just this time, as the *Information Service* remarks, "from one point of view there is a bitter irony in it; from another, there is a ray of hope in this remarkable record of international cooperation." Father Le Roy writes that "There are only two facts which must be recognized and all the rest follows: the first is that conditions of labor exist which involve injustice; and the second is that these conditions can be remedied only by international agreement." The I.L.O. operates to help bring the remedies, and it operates very logically and effectively within its limited sphere. The legal conditions of labor in the various countries of the world are benefited by its work; a leveling-up process is definitely stimulated. Besides this, the I.L.O. gives the world an allegory of decent international relationships and internationalism, and perhaps a promise. Catholics and their organizations in the labor and employer fields have been active and loyal collaborators from the start. The last words in Father Le Roy's pamphlet are that "in such an atmosphere of sincerity, free from all misunderstanding, it is easy to work hand in hand at a task which claims the support of every man of good will." This "Geneva organization," founded in Washington at the end of the last war, must not be submerged by this war but, much better, studied, expanded and imitated.

The Opening of the School Year

ALTHOUGH it means a change of occupation or preoccupation for about 33,000,000 Americans in the short space of three weeks, the return to classes comes about each year without making a ripple on the public calm. However turbulent the emotions of the reluctant school boy or the freshman at a large university, the country as a whole seems to take it all as a matter of course. Indeed, indications are that the trends of last spring will continue. Municipal finances, weakened by the prolongation of the depression, decree that in public schools generally economy shall be the order of the day. Elementary school enrollment continues to decline because of smaller American families. And this fall it looks as if high school enrollment, bolstered the past few years by lack of available employment, is beginning its inevitable decline. Only the colleges, particularly the universities, seem to be expanding. Seventy percent of high school age children are in school. Colleges are not selective either. So with the exception of certain institutions which have incorporated high entrance requirements, and of obdurate instructors everywhere, standards for matriculation tend to dip, with knowledge heavily sugar-coated and curriculum increasingly diversified. There has been no report, however, that educational theorists are on the decline anywhere in the country.

Our Rural Areas Have Their Day

JUST before school opened people in all sectors of the United States began to flock to their annual state and county fairs. One of the biggest of these is the Minnesota State Fair, which drew no less than 706,482 visitors for its ten-day session. One of its most notable features was the number of proficiency contests. Sheep-shearing was one of the most keenly contested of these competitions. There was good competition among the various counties on their general exhibits of crops, preserves and other farm products. The corn-husking contests are to be held later in Minnesota, South Dakota and other states. Reports from the Minnesota fair indicate that crops and livestock out there are particularly abundant and of good quality this year. Even more important is the success registered in interesting our rural youth in staying on the land and making it a better land on which to live. The agricultural youth organizations (4-H clubs) played a prominent part with their own stock, poultry and crop contests, their competition in room furnishing, canning and clothing and judging. Their building was one of the chief hits of the show. The country fair is one of our most constructive institutions.

Minnesota Hobbles Labor

The attack against labor union power is traced to state legislatures, and specifically to Minnesota, with its new Labor Relations Act.

By Gilbert E. Carlson

SINCE the day of its enactment, many employers have carried on a vigorous war against the National Labor Relations Act, popularly designated as the Wagner Act. After its enactment, trade unionists won a second victory when the United States Supreme Court declared it constitutional, despite the effort of substantial legal talent to usurp the functions of that Court by a bizarre type of a preview decision. After the decision of the Court leading industrialists carried on a running guerrilla warfare by a constant stream of comments through the newspapers, the magazines and the radio. In the opinion of unionists and the American public, the third great battle was to be fought in the last session of Congress where a concerted attempt was to be made to repeal or at least to modify drastically the Act. The batteries of the press thundered a barrage of criticism; clouds of smoke surrounded the National Capitol; and the individual trade unionists peered apprehensively through this smoke. Apprehensively because, while it is recognized that the National Labor Relations Act was not the most perfect law, yet definitely it did guarantee in federal legislation a vital right which has been most commonly violated—the right of workers to choose their own representatives by democratic procedure.

Yet a calm study of the events of the last few months may indicate that "the capitalists" have used a venerable military trick; that is, by barrage and simulated concentration they feigned an attack at one point, whereas actually they fought the real battle at another point. In this case the actual battlefield was the state legislatures across the country.

Spreading anti-labor union fire

This is borne out by the enactment of labor relations acts in Michigan, Wisconsin and, more recently, Minnesota; acts which have been sponsored by the anti-labor forces in those states. This article proposes to deal with the Minnesota Act since it is now being urged as a model state law.

The act was ostensibly the child of a farm bloc in the legislature and the strategy used to secure its enactment was similar to that employed in Oregon. The arguments advanced were that the unionists were preventing farmers from hauling their farm products on the highway; that wages were being increased to the detriment of farmers

whose living costs were proportionally raised; and that constructive industries were driven out of Minnesota by a few irresponsible labor leaders.

After its enactment by the legislature and its signature by the governor, most of the newspapers confidentially assured the public that the law was eminently fair to both capital and labor and represented a decided forward step in the promotion of peaceful industrial relations. Most of the public who knew little about trade unions and who have suffered discomfort from two or three major strikes bowed in acquiescence. Members of organized labor, however, were not only skeptical, but hostile. Why should organized workers be skeptical of a law which in the opinion of many citizens appeared to place equal restrictions on both the employer and the employee?

If any citizen seriously desires to make an objective effort to understand the trade unionist's hostility to the Minnesota Labor Relations Act, he must examine at some length certain phases of American legal and industrial history with which unionists are painfully familiar.

Until very recently most efforts of American workmen to organize were not only opposed by the employer, but were thwarted by the courts. The first attempts of workmen to organize were smashed by the criminal acts prohibiting conspiracy. One of the early judges declared in 1806:

A combination of workmen to raise their wages may be considered in a two-fold point of view: one is to benefit themselves . . . the other is to injure those who do not join their society. The rule of law condemns both.

The wording of this naive statement, of course, has been abandoned by the courts, but the attitude of the courts has been slow to change. Subsequent judicial decisions have been on the whole nearly as adverse as that of the early judge, although the reasons given for the decisions have been streamlined. Thus, after the case of *Commonwealth vs. Hunt* in 1840, the tendency of the courts to identify a trade union *per se* as a criminal conspiracy was stopped; but the attack was shifted to another ground. The courts began to issue injunctions to restrain picketing and other union activity and thus indirectly labor's most effective defensive weapon was snatched away. As a consequence the influence of unions was substantially

weakened. An intense resentment grew on the part of unions to this judicial interference. It was felt that deep-seated economic questions were being summarily determined by judicial machinery which was hostile and not adequate to determine the fundamental questions involved. The use of this procedure became so widespread and resulted in such abuses that in 1896 the Democratic platform carried a plank criticizing "government by injunction." In 1908 the Republican party proposed to correct the evil of judicial interference in labor disputes. The result of the general recognition of this judicial abuse was the Clayton Act passed in 1914. This act was hailed as the charter of liberty for labor. However, by 1920, it became clear that this charter of liberty was a feeble instrument. The decision of the Supreme Court in the *Duplex Co. vs. Deering* gave a clue to the future construction of the Clayton Act, but the death blow was administered in the case of *American Steel Foundries vs. Tri-City Central Trades Council*, when the Court said of the Clayton Act that it: "introduces no new principle into the equity jurisprudence of those (Federal) Courts," and "is merely declaratory of what was the best practice always."

This hostile attitude of the courts was vividly dramatized in the great railroad strike of 1922 called in protest against drastic wage cuts. Attorney General Harry L. Dougherty turned from his red hunt long enough to secure from Judge Wilkerson a far-reaching injunction which did much to increase the disrepute into which courts had fallen because of the abuse of the injunctive procedure.

The Norris-LaGuardia Act

Finally, alarmed by this unrest, the National Congress enacted the Norris-LaGuardia Act in 1933. This act limited the granting of injunctions except after oral proof of certain facts, namely that the acts complained of were unlawful; that these acts had been committed and were likely to be continued; that greater injury fell on the plaintiff by denying the injunction than was suffered by defendant if the relief was granted; and that police protection was inadequate to protect plaintiff. Also jury trials were granted in most cases resulting from the disobedience of an injunction. This latter right was extremely important since labor has always felt that the right of jury trial was infringed by the rule of law requiring contempts of court resulting from the disobedience of injunctions to be tried by a judge alone.

Trade unions had obtained definite gains under this law and its lead was followed by the enactment of substantially similar laws in many states. Minnesota was one of these states which enacted an anti-injunction statute, and labor there was on the march. That statute constituted a bulwark protecting organized labor from the abuse of injunction procedure by court. At present labor in

Minnesota is alarmed because the progress and achievement of the past five years is jeopardized by the new Minnesota Labor Relations Act.

One provision in that act repeals the anti-injunction act by implication. It provides that anyone guilty of violating any of the unfair labor practices which limit striking, picketing and organizational work may be enjoined and the offending party shall be denied the protection of the anti-injunction law. Practically, an employer may at the time suit is commenced apply to a court for a preliminary order to restrain the union's activity. This preliminary order is granted without the defendant union being represented. Further, whereas under the anti-injunction law such an order automatically terminated at the end of ten days, the Labor Relations Law contains no such provision. It permits astute counsel by continuances and other legal devices to block union activity without the union being represented. Such delay is often decisive in a strike because workers are financially unable to continue a protracted dispute. It brings labor to its knees.

A further result of the Minnesota Labor Relations Act as it effects injunctive procedure is that by shunting aside the anti-injunction law it permits the trial of charges of contempt of court by the judge issuing the order which has been disobeyed. Under the anti-injunction laws, jury trials were granted in a majority of such cases.

The "waiting period"

In addition to the removal of the anti-injunction immunity, the Minnesota Labor Relations Act compels a waiting period before the strike can be legally declared. Before a strike may legally be called, a ten-day notice must be given the employer during which time efforts must be made to negotiate. If this is unsuccessful a ten-day notice of intention to strike must be given the employer and the labor conciliator, who is a political appointee. Thus, a strike is delayed twenty days. Furthermore, a commission of three may be appointed to investigate the dispute in all industries affected by the public interest and this term is very broadly defined. The commission has thirty days in which to file its report during which period no strike may be initiated. The argument advanced for such periods of delay was that it gave time for deliberation during which passions could cool and calm, serene reason could take control. This enforced delay was made to appear more equitable by the inclusion of lock-outs by the employer as subject to such limitations.

However, a closer analysis will reveal a basic inequality. A strike or lock-out need not follow the negotiation period. Therefore, an employer can carry on a pretended negotiation for ten days and then put into effect, except in businesses affected with a public interest, a lower wage or a detrimental working condition. Thus, the em-

ployer suffers merely a ten-day delay and places on the union the burden of striking but only after a further delay of at least ten days during which the union has to endure the disadvantage of the changed conditions.

Again, during this waiting period the strike may become of debatable utility, since the employer may continue work in the meantime. This is particularly true in the building trades where the job in dispute may be completed in twenty days.

Another division of the act makes illegal certain practices by employer and employee. Employees are prohibited from striking when there is a valid agreement in effect which is being kept in good faith by the employer. The definition of good faith is left to the interpretation of the same courts which nullified the Clayton Act and applied to unions the Sherman Anti-Trust Act which was designed to regulate corporations.

In addition to such limitation, employees are restricted in the means of conducting a strike. The majority of pickets of a struck plant must be employees of the employer who is being struck. This facilitates identification of pickets and the preparation of a blacklist against active unionists.

The act prohibits the placing of more than one picket at each entrance of a plant where the union involved has no members. This, of course, is a severe limitation on union organization. Industry today is interdependent. The wages paid employees in one plant of an industry is of prime importance to other workers in the industry. Therefore, to maintain wage levels, unionization must spread to non-union shops. This provision restricts such action.

The hardest rub

The real harm to unions is contained in the provisions that make the violation of the unfair employee practices a misdemeanor punishable by three months' imprisonment or a one hundred dollar fine. The picketing may be peaceful and orderly but because of a technical violation of the number or placement of pickets everyone who is directly involved or any union leader who authorizes or ratifies such act becomes criminally responsible. This puts teeth in the law and places another weapon in the hands of the employer. Any mass picketing, property damage, or breach of the peace is already covered by the criminal statutes in existence and affords a speedy and effective remedy. Making formerly legal acts illegal is a dangerous weapon for the unscrupulous employer.

Against these regulations are balanced certain restrictions on the employer. The one forbidding him to encourage or discourage membership in a union, however, can be a favor in disguise to the employer since it renders doubtful the validity of a strike to obtain a closed shop. The employer may

be able to enjoin such a strike on the ground that he is not signing voluntarily and the strike is a coercive weapon which would force him to discriminate in favor of unionism which he is expressly prohibited from doing. Also the employer may operate in collusion with a few so-called loyal employees, who may seek to enjoin the employer and the union from signing such a contract on the ground that it would force the employees to join a union while the act specifically states that an employee shall be free to join or refrain from joining any labor organization.

The employer is also prohibited from circulating a blacklist, instituting a lock-out in violation of the waiting period or spying on employees. Those restrictions are unimportant to the employer since the lock-out is rarely used and espionage and blacklisting are difficult of proof. Even a powerful Congressional committee fortified with a heavy appropriation experienced difficulty in placing a finger upon those employers guilty of espionage.

Where is the equality?

The manner in which workers can violate this act are patent and easy of proof such as, for example, by rioting. The manner in which the employer can violate the act is subtle and difficult of proof, for example, by spying. No great exercise of imagination is needed to picture which party will appear more frequently in the prisoner's docket.

Obviously these restrictions on labor have direct significance only in times of a strike. If the employer and the union trust one another and negotiate amicably they mean little. But in times of industrial strife they mean much because they restrict drastically the use of the only practical weapon which labor possesses. Yet, even outside of turbulent industrial disturbance these restrictions are daily assuming greater significance. Some of the employers who have always opposed the organization of labor recognize that now if the unions can be provoked into striking the odds in favor of the employer winning the strike are decidedly much higher. As a consequence they are reluctant to negotiate and are reviving many devices which were abandoned decades ago.

The most regrettable point is that Minnesota has abandoned an honored rôle. For decades Minnesota had assumed the leadership in enacting new social legislation to protect the weak and to promote the well-being of all its citizens. After Congress enacted the Wagner Act it was hoped that Minnesota might again plow a new furrow by enacting the progressive legislation which Pope Pius counseled so vigorously in the Encyclical on the Reconstruction of the Social Order. Unfortunately Minnesota forsook its traditional rôle of the pioneer and turned backwards. She aided the employers in placing hobbles on labor.

"Honesty Is Relative"

A careless questionnaire given students indicates more dangerous ignorance in questions than in answers.

By Charles M. O'Hara, S.J.

MISS LOUISE OMWAKE at Centenary Junior College of Hackettstown, New Jersey, recently made public the results of six years of educational experimentation on the honesty of 198 of her college students. Her conclusion is that "honesty is relative," and that it "appears to correlate with convenience."

In itself the report is not overly significant because neither the type of experiment nor the results are particularly novel. But there is an implication in the report that is decidedly significant. It is illustrative of a widespread attitude on matters of morals and ethics that is causing a great deal of harm among well-meaning people. A mistiness about ethical definitions and meaning betrays people into overthrowing ethics itself. Meeting the necessity of overriding their teachers' and their own false interpretations of the moral law, the respect of young people for traditional morality is undermined.

During each of the past six years, Miss Omwake provided members of her freshman classes with the same set of fifteen moral situations and asked them, in confidence, how they would react to them. The students were to mark after each question either "yes," or a question mark, or "no." For example, the first question was: "If you were the mother of hungry children, would you steal some bread if you knew you would not be caught?" To that, 84 percent answered "yes," 7 percent were undecided, and 9 percent answered "no."

Here are some of the other results, as published in *School and Society*: only 7 percent would steal \$100,000 if they knew they would not be caught, only 19 percent would take a pencil from the desk of a stranger, while 25 percent believed that the early Christian martyrs should have lied to save their lives.

Lying entered into several of the moral situations, but few of the girls seemed to condone it. Only 8 percent would lie to protect an old friend who had stolen money which he did not need, only 11 percent preferred (?) "white lies" to frankness, only 13 percent believed that a lie is justified if it keeps one out of trouble—shades of the martyrs!—while 28 percent would tell the truth even if it were to hurt the feelings of someone.

So much for the detailed report of the answers. As suggested above, they include obvious instances

of shakiness in moral conviction. But I am not so worried about these. The point I am worried about is rather the wording of the questions that were proposed. For the wording seems to reveal that the research worker—as a representative of teachers and adults in general—is not any too well grounded in systematic ethics herself.

Teacher, teach thyself!

Take the very first question on Miss Omwake's list: "If you were the mother of hungry children, would you steal some bread if you knew you would not be caught?" Now ethics teaches that such an act is not stealing at all. It is not stealing to take what is necessary to prolong life. A mother who took food in such circumstances would commit no ethical offense. On the grounds of good ethics she should be set free with a cheer even if she were caught, on the grounds of "no case."

Yet, in the question as given, there are not even quotation marks about the word "steal." Apparently the research worker considers the act to be unethical. Apparently it is as definitely immoral as it is to "steal \$100,000." The freshmen were faced with a moral situation and were told implicitly that it would be wrong ethically to respond as they inwardly felt they should respond. Many of the 84 percent must have felt, as they wrote "yes," that they were going against traditional ethics in an attempt to put into practice "the good life." Had they some knowledge of ethics, they would have thrown this question, together with several others, out of court.

Does not the wording of this "mother-stealing-for-hungry-children" situation bring to mind the public reaction to frequent cases reported in the newspapers of some poor chap who does exactly that and gets caught? Most of the time, the jurors let him go amid sentimental hurrahs of the newspapers. But what is the attitude of the jurors in such a case? In freeing the culprit do they understand that they are merely applying time-tested ethics? My opinion is that in many cases they know no more of ethics than our research worker reveals. I think they say something like this: "In this modern civilization, this poor man has run afoul of traditional ethics. Ethically, he has done wrong. But the complicated life of modern civilization has made such ethics obsolete. Despite ethics, we think he has done well. We

think it best to overthrow ethics and free him. We, too, therefore, act unethically. But who can conform perfectly to ancient ethics in these modern times?"

The full extent of the damage that such an attitude brings about can be seen from the fact that after several such cases have been so solved, some culprit is sure to show up, charged with poisoning his aged grandfather or his ailing offspring. Traditional ethics demands a condemnation. But jurors, together with the newspapers and the public, are by now accustomed to overthrowing traditional ethics; they are now accustomed to judging according to "the needs of complicated, modern society." It is a great deal easier now to free—a murderer.

Ethics versus modern society?

The freshmen of Hackettstown themselves seemed to sense that something was wrong with the wording of some of the questions, and I think this vague suspicion had more to do with the variations in responses than did "inconsistency in moral principles."

For example, "white lies" were apparently a stumbling block. The freshmen proved their love of decency in general when 83 percent preferred frankness to "white lies," with 5 percent undecided. But apparently many of them did not realize that there are cases approved by ethics wherein a person may reserve the truth in his own mind if it is not the business of the questioner to have it. Thus it is not a sin, and no ethical fault, to tell the Fuller Brush Man that madame is not at home, even if madame happens to be peering over the second floor landing. It is not a "white lie" because it is not a lie at all. This conventional response means: "Madame is not at home to you." And the Fuller Brush Man understands it in just that way, even if he is still working his way through high school.

Likewise it is not a sin, and no lie, to tell the adorable young thing who asks for it that her hat is stunning. You may mean "stunning" in quite another sense than she, but if she has lived in this world any time at all she ought to know that convention demands that such a question be given such an answer.

But, and this is more serious, what of the 29 percent who are doubtful, and especially the 43 percent who would make the answer courteous in such a case? The implication of the research worker is that they are violating the tenets of honesty. Probably many freshmen thought the same. So, from now on, as they utter such words as "stunning," their conscience goes into revolt. It won't be long before they say to themselves: "We cannot use outmoded ethics in this modern day. Let us scrap such rules and live by conventions."

The implications of this report are indicative

of a national condition. A great many good people in our country today, all of whom think they should be guided by some sort of rule of life, are going along from day to day under the actual guidance of a queer jumble of ethical truths and half-truths, highly seasoned with conventions and popular maxims. They abhor lying. They abhor stealing, and so forth. But every now and then they are compelled by the circumstances of civilization to do what they consider to be "lying," "stealing," and so forth. Traditional ethics, if only they had a grasp of it, would tell them that such situations do not fall under the ethical rule at all. But so blurred is their understanding of the rule that they do not know its limits. As far as their own consciences are concerned, what do they do? They go ahead and "lie." They go ahead and "steal," and so forth. They shrug their shoulders. What else can they do? Ethical principles are no longer adequate.

And when they get into that frame of mind, it isn't very hard for them to apply the same thinking to such matters as birth control and divorce.

Where it leads

What splendid material such good people provide for those who are anxious to establish such errors as "honesty is relative," and "ethical principles are obsolete." How will they react to such news stories as the following:

Palo Alto, Cal., June 27 (AP).—Substitution of the Darwinian code of morals for the Christian and other "authoritarian" rules of life was advocated last night by Dr. S. J. Holmes, zoologist, educator and author, in his presidential address to a divisional convention of the American Association for the Advancement of Science.

Dr. Holmes cited the ancient Hebraic laws and the Christian ordinances as examples of "authoritarian" codes and suggested such philosophies conflicted with human nature and therefore were responsible for some of the world's human welfare problems.

"There are circumstances under which practically all rules must be broken in order to lead the good life. . . .

"The people of Christian nations profess allegiance to a code which the exigencies of their life compel them to continually violate. The result is confusion and conflict and a constant incentive to hypocrisy. . . .

There you have it, the words of an outstanding educator to the effect that ethics must go, and there are thousands of earnest people all over the country prepared to listen to his sentiments. All because they have little factual basis for the ethics they think they know. That is why it would mean so much for the future of our country to give satisfactory training in ethics in our public schools.

How Birds Talk

Because it is not exactly the way men do, it is not incomprehensible and not without strange interest.

By Frederic Thompson

AS A LONELY outlander in France and England, then a queerish boy with foreign clothes and tricks of speech at a lovely old *couriers du bois* town on the banks of the Mississippi, since a child I have sought companionship with those most illusive and tricky creatures of the animate world—birds. When I was a freshman at Harvard, or possibly the year following (class-year designations were somewhat confused by going away to war), the *Harvard Advocate*, under the kindly editorship of the present Dean of the University of Wisconsin Law School, published a semi-fanciful paper of mine on a boy who developed a faculty of talking with birds, to their mutual amazement and subsequent pleasure and profit. This aroused a little frenzy of spoofing by my class-mates who were so thoughtful as to read the piece and by others who joined in the fun on hearsay. Professor Copeland in all seriousness hurled some heavy epithets in public that almost caused me to abandon ornithology, pack up my things and go to Yale.

More recently a timid disclosure that I was doing some amateur hawking in the State of New Jersey led to my confinement in a county jail. Possibly there was some real confusion there; they may have thought I was spitting on a public highway. Various heavy-handed men in and out of uniform questioned me for days and the hopelessness of trying to explain non-profitable researches in pure science of dubious utilitarian value had the priceless effect of graduating me to a state institution. To a Harvard man this only confirmed what might be expected in the locus of Princeton.

In all seriousness, however, I have in the last three years made, as far as one can judge without the slow accretions of time and the work of numerous scholars checking and cross-checking, leaps ahead in understanding and in myself using the language of birds. Much of it has been known, I feel sure, by such men as the Gillies of the Scottish Highlands, various tribes of India and many of our own and the South American Indians. For some time I have thought it should be kept a traditional, secret language, lest it be abused by sadistic self-styled sportsmen. But it calls for such intense strenuousness, because most birds are like children so terribly strenuous, and for a peculiar skill in hearing and reproducing the audible language which only confirmed ornithologists, and

not all of them, could, or would ever bother to, acquire that I have lost my compunction and face again the breezes of ridicule and more serious ignorant disapproval.

Conversation between birds—or between birds and one who knows and understands them and with whom they will converse—is like much of the conversation of aborigines. It is sound with a direct emotional value rather than an intellectual one. It is music or cacaphony; pure joy or pure irritation, vocalized, without alphabets and rhetoric. I've conversed with a swallow half an hour at a time—give and take—and the whole burden of our talk was simple sociability, the beautiful, fugitive exchange between us whole and satisfying in its own time element.

A small boy came by. The bird was on a telephone wire and I was in a rocker on a porch. The boy on the sidewalk between us was puzzled. It was a small country community where people exteriorly were in the habit of minding their own business, but the lone small boy paused, looked at me, scowled, and looked up at the bird. It began scolding, interjecting far more frequently the harsh rasp with which swallows punctuate their chitterings. Small boys, noisy, thoughtlessly destructive and nest-robbers, as many of them are, are very naturally a sight to irritate a bird. The boy finally passed on and the tempo and quality of the swallow's chittering perceptibly softened.

What distinguishes man from the other animals is not laughter—for they laugh!—it is the habit of looking before and behind in time, of construing the immediate objective thing. There is also the distinction between a spoken and sung traditional literature, which is the birds', and one printed and bound. The probable errors in transmission of the one are vital. They are the natural colorations in personal exchanges, pleasant in themselves as poetry and easily discountable. The other tends to moribund errors, the letter tends to kill. Plato knew it in his old age; he said, for a good education all one needs to know is how to sing and to dance, which is the higher learning of the birds; everyone naturally hustles around to keep warm, or sheltered, and fed.

It has been often charged that birds live entirely in the present. No doubt, as we have considered, they do as a matter of degree, but I see no reason

to believe that they do not dream or reminisce. They have excellent memories, sharp as their eyesight and bills and their small fingernails. I have had the same bird meet me at the same corner at the same time so often we both became bored with it, and I have had them scold me for things I had long forgotten or wished to forget.

What was said earlier about their not having alphabet or rhetoric is open to interpretation, too. They have not a written, logical language, in the sense that Latin is a logical language. Theirs is straight argot, a wholly idiomatic language. Much—and here I know I tread dangerously anthropomorphic ground—much “bird talk” is imitated human speech. They are highly conscious of us, though equally shy, and we occupy somewhat the same vague and shifting rôle in their cosmology that, say, the gods did in the Greeks’. Common human expressions that they have heard afled in the spring when young men’s and women’s thoughts are lightly turning, are, unless I am wrong: “Isn’t it pretty!” “Hear me?” “Where are you?” “Hurry back!” “Pretty girl, isn’t she pretty!” And at nesting time when hubby is out of sight and either gorging himself before he thinks of the little woman or fluttering around with some of the single girls—this one I’ll vouch for only in Central Park in New York City, as a robin or wood thrush expression peculiar to the local vernacular—“You cheater! You dirty cheater!”

Seriously, all the above are in the birds’ own vocables, different from ours not only in the expressive instrument but also in the hearing.

There are many, some funny and some beautiful, Indian legends about the birds adopting human speech, or vice versa. The drum talk telegraph system of Africans has basic analogies with bird talk. Anyone who has done any field work—outside of hunting—with birds, knows their keen curiosity and quick imitativeness and, among the young birds, their aptitude for clowning and laughter.

The moulting-time chatter of birds is apt to be irritated, like that of high-powered women at a painstaking dressmaker’s, and their migrational talk, particularly at evening, is apt to be low, extremely sweet but not the pat phrases of song, and with overtones like nervous laughter.

The rest of bird language beside the adopted human phrases very briefly considered, is onomatopoeia: what anthropologists call “Ding Dong Language.” Small birds construe, parse, paraphrase and misquote. They get many of their laughs, among themselves and from their elders and even from unrelated neighbors of the bird world, as children do, from accidental, and accidental on purpose, misquotes.

Birds have not that laborious, boring bookwormery of human literature that is futile and

a destroyer of human understanding rather than an aid to it. True, birds do much that is futile and destructive, but they do it lightsomely. This does not deny that birds are cantankerous at times. They live in a feverish world. Their temperature is high enough to kill a man—around 110 degrees—and they live at a far higher speed than we do, as flyers must. Much of their speech, too, goes beyond the threshold of our hearing with either softness or fineness that our mechanics of hearing are not sensitive enough to register. That marvelous little sea-horse, or should it be called helicopter, among birds, the humming bird, with a wing beat of 200 a second, no doubt has a song too small for us ever to hear.

The fugitive, not predatory, world

With the possible exception of some of the hawks, birds belong to the fugitive world, the world that survives by flight rather than by fighting, and have from this a special point of view hard for the average of us to understand. Great true highlanders the world over have always had it, and I believe it is an integral part of the secret language of captives and the underworld. I discovered this when I was myself a fugitive and found the birds understanding my plight and helping me with excited fellow-feeling. This happened to be in Texas and in Mexico along the Rio Grande, though, as I said, I had discovered it much before in France, and at a high window overlooking the Round Pond and the Serpentine, and there on the Mississippi in the beautiful alluvial valley between wooded bluffs of Prairie du Chien and McGregor, not to speak of the woodlot behind the Old House in Cos Cob and the bayberry moors and lonely beaches of Martha’s Vineyard and the jungles near Matanzas and Barracoa.

There is possibly a hierarchy of signalling governing the whole bird world from the eagles to the groundlings, a hierarchy of mutual helpfulness that explains some of the mysteries of migration and is as simple and clear to them as a good map is to a cartographer and a weather chart to a meteorologist. It amounts to a living, traditional sound and sign signal map constantly useful.

In the foregoing, I have used the term bird talk, or language, as referring to the audible. They have an equally extensive visual signal system. They use their own bodies for heliography, and they use what we refer to as Indian signs, blazes on trees, broken twigs and stripped leaves. The raising of the head and looking is an obvious signal of attention or alarm, as well as an act with the primary purpose to look-see. The setting of birds’ eyes permit not only a sharp look at the alarming thing, say, on one side, but also a good oblique glance on the paths to the open, and a bird’s beak is inexpressibly better than an index finger for pointing.

Saving Lives By Radio

The Legion of Blood Donors, organized by Al Sigl of Rochester, N. Y., furnishes life blood when and where needed.

By Robert Abbey

A FRANTIC father's appeal for blood to save his dying son started a service to humanity the like of which probably isn't duplicated anywhere in the country.

"My boy is dying," the man pleaded. "He won't live through the day unless you can find someone who has recovered from erysipelas to give him blood. Can you help me?"

Al Sigl, father of two children, understood the desperate situation of the father doing all he could to save his son. Mr. Sigl was sympathetic, was anxious to help and although he had, at that time, been broadcasting a news program more than two years from the *Times-Union* in Rochester, New York, this was the most unusual request he had received. And he had received plenty.

"I'll do my best," Mr. Sigl promised.

So that blustery April day, six years ago, Al Sigl appealed for blood for the five-months-old baby who lay near death in a Rochester hospital. Five minutes after he had concluded his broadcast he had 22 volunteer donors—some of whom had recovered from erysipelas. A dozen others called to offer their aid.

A short time before, a boy had recovered from the disease, so it was he Mr. Sigl picked to aid him in his first effort to save a life. Twice the boy gave his blood that the baby might live.

"It didn't make any difference with my son giving that amount of blood and it made such an improvement in one day with that baby!" the boy's mother later wrote. "We hope you will continue the fine work you have started and if my son is needed again just let us know."

For the next five years, Mr. Sigl found volunteers when they were needed, helped save the lives of many Rochester youngsters, father and mothers who were unable to pay for transfusions. Realizing the service he might perform for the community, for other parents and for men and women who did not know where to turn when blood transfusions were needed, Mr. Sigl, on March 18 two years ago, formed the Legion of Blood Donors.

The day he announced on his broadcast the plans of the Legion, explained members would work without remuneration, hundreds volunteered. High school students, bank executives, truck drivers, businessmen, housewives offered to serve. The Legion of Blood Donors grew rapidly until

today more than 1,000 are enrolled, prepared to serve at any hour of the day or night.

Because of the Legion there is now no delay in securing blood donors, and Rochester hospitals have found it unnecessary to follow the example of other hospitals throughout the country in establishing blood banks.

"I feel that I should tell you what a fine piece of work you have done in the establishment of your group of voluntary blood donors," Dr. George B. Landers, medical director at Rochester's Highland Hospital, recently wrote Mr. Sigl. "A matter long giving serious concern to the hospital has in large measure been solved. When a donor is required, often the matter of time is a major factor. However, since a call by telephone to you of the situation has been answered by an almost immediate donor of the type and kind desired, the difficulty of lost time has in large measure been removed.

"To place a true estimate on the service to humanity which you and your volunteers have and are still rendering would indeed be hard to do. However, those of us on the immediate job know what it means and can but compliment you and wish you continued success in your unselfish endeavors."

Since its founding, more than 400 Legion volunteers have given transfusions for over 300 hospital patients. Blood transfusions, to be sure, are not new. But Mr. Sigl's Legion of Blood Donors is believed to be the only organization of its kind in the United States.

"We are not in the blood business," Mr. Sigl explains. "We are not trying to put professional donors out of work. What we are doing is providing free blood to needy persons who are recommended by the various hospitals."

Recently a woman wrote Mr. Sigl: "Just two weeks ago today, St. Mary's Hospital sent in a call to you asking for blood donors. It was just about a half-hour from when the call went through that my type blood was received and given. I wish to thank you and the persons that gave their blood so readily and quickly to help save my life that day. Now I'm sitting up in bed and my condition has improved very much thanks to you and the wonderful work you do. I shall always remain indebted to you and my unknown benefactors."

Then there's the case of a middle-aged man who was confined to Park Avenue Hospital. He had a streptococcus infection in the blood stream and his doctors gave him only four hours to live. It was the day before Memorial Day when most people leave the city for holiday trips. The doctors asked Mr. Sigl for donors who had recovered from a similar infection within the last six months. For two and a half days at least two volunteers from Mr. Sigl's Legion were at the hospital through the twenty-four hours, waiting to give their blood to help save the man's life. Three weeks later, the patient was on the road to recovery.

In another Rochester hospital recently, a man was on the operating table. Suddenly, after the first incision, the surgeon stopped. He turned to an assisting nurse:

"Get me a Type Two for a blood transfusion as fast as it's humanly possible," he commanded.

Mr. Sigl was called on the telephone, told of the urgent need. In 21 minutes the man on the operating table was given his first transfusion. The operation was continued and later another pint of blood was given. He, too, was soon on the road to recovery.

The volunteers are catalogued as to name, address, age, telephone number and type of blood. The cards are filed in the Gannett Newspapers' offices in Rochester. Officials cooperate with the Legion by sending sheriff or police cars for donors when private transportation is not available. Rochester hospitals type the volunteers. The members carry a membership card as evidence that the owner has joined "a group of men and women who give their blood that others may live."

Hope

The weather man said rain and colder for today, but see,
how clear

And warm the air, how bright the sun,
Now night is done!

So bless the Lord; you may enjoy this strange florescence
of the year;

Forget exceptions are a tool
To prove the rule!

Rejoice as Noe did to see the rainbow in the eastern sky,
As woman, with her labor past,
Gives thanks at last!

Though winter come tomorrow; though you know that all
who live must die;

Walk in the woods, or by the shore,
And fear no more.

KATHERYN ULLMAN.

Volunteers are added to the roster every day and at the present time plans are being made to extend the work into 18 communities in 11 New York State counties.

Not long ago Mr. Sigl was broadcasting from the Rochester Automobile Show as a feature of that exhibit. On one of the programs, while a large crowd of men and women stood nearby, he asked for a blood donor. He said the blood was needed immediately. When he finished, a woman stepped forward from the crowd and volunteered.

"I'm the type you want," she said. "I'll go." The problem of transportation was solved when a small, roundfaced Italian—a sandwich vendor at the show—offered to drive the woman to the hospital. When they arrived at the institution, the friendly Italian said he would wait and drive the woman to her home.

When the woman return she was crying. En route home, she turned to the kindly Italian—a person she had never met before—and said:

"I feel square with the world now. You may think it queer, but I feel better today than I've felt in the last ten years. It was that long ago that I ran into a man with my automobile and killed him. I wasn't to blame and the police did nothing, but I had taken a life. Today, after ten years, that doctor told me I had saved a life. Now I'm squared."

That is Al Sigl's work. Quietly he carries on his task, ever ready to do what he can for those most in need. For eight years now, he has been broadcasting every day but Sunday.

"Let me tell you," he said, "I'm getting the biggest thrill of my life."

Not to the Strong

Some say because of malcontent

We must be strong

In self-defense and armament

To get along.

So were the dinosaurs—prepared

With armored skin

And giant flesh, and should have fared

For long therein.

The deer were pacifists and so

One should expect

They would have perished long ago

For their neglect.

How well did they survive the wars

Of yesteryear?

You cannot ask the dinosaurs,

So ask the deer.

CLAUDE WEIMER.

Views & Reviews

BY MICHAEL WILLIAMS

AMERICAN Catholics have two firm principles to guide their thinking, and aid them to control their emotions, and their sympathies, in the period of great danger and perplexity that has now begun for them, and for all American citizens, as the second world war begins a course which may exceed in extent, in time, and in its evil consequences the world war which apparently, but not really, came to an end in 1918. Since that year, indeed, there have been many wars, some on a large scale, such as the Communist-Polish struggle, the Chinese-Japanese affair, the Spanish Civil War; others, like the Ethiopian conquest and Italy's swift seizure of Albania, were of less importance—yet each and every one of these wars, like the revolutions in between the wars in Italy, Germany, Persia and elsewhere, and also like the political and economic disturbances throughout the world, were not, and could not be, isolated events. All alike were largely due to the causes set in motion by the first world war. So what we now behold is the resumption of the first world war, because the leaders of the nations failed to achieve anything even resembling a just and durable peace.

The two guiding principles which—so it seems at least to the present writer, anxiously trying to find guidance himself, and equally desirous not to perplex or mislead his readers—American Catholics can unquestionably hold fast to are first: that his supreme duty is to be as completely faithful to his Church in this emergency as it is possible for him to be; and, second, that his next obligation of duty, equally binding upon him, but on a lower because temporal plane, is to be completely faithful to his country's government in its firm effort to preserve this country's peace.

I fully realize that the mere enunciation of these principles is far from settling our problems, and still less the problems pressing upon the souls and minds of our fellow American citizens of other religious affiliations, and upon that large mass of Americans who are wholly indifferent or even hostile to the teachings of the Catholic Church, and also to the religious beliefs of other organizations based more or less upon religious creeds. I also know that among American Catholics there will be grave, sometimes apparently irreconcilable differences in the conclusions drawn by individuals and groups, especially racial and nationalistic, all professing adherence in common to the two main principles expressed above. Nevertheless, if in fact American Catholics, more especially those speaking with official authority, and those possessing moral and intellectual influence among their fellows, resolutely and incessantly lead the way in expressing and re-expressing the first principle, namely the supremacy of the Christian Catholic obligation of duty to the Church, then the other duty, of loyalty to our own nation's best and highest interests, will necessarily be easier to discern (if not always to perform) in each and every problem of conscience presented by the many otherwise baffling circumstances and

considerations of this intensely tragic crisis.

The first great test of our self-control and our ability to think clearly in the midst of emotional instability, and to make and maintain a firm act of faith in reason comes to us in connection with the special session of Congress to deal with the present neutrality law. As it stands, its effect is to give great aid to the Nazi government. Its abrogation would aid Poland, France and Great Britain, Canada and the other British commonwealths now allied against the Nazis. If other nations enter into the war, on one side or the other, as almost certainly will be the case, the effect of our position in the struggle, even if merely confined to our value as a source of supplies, food as well as arms and the materials from which arms may be made, will become further complicated, and more and more dangerous. For back of the struggle over the neutrality laws looms the greater question of war or peace for the United States. As matters now stand with us, judging from all apparent signs, the overwhelming majority of our people oppose the Nazi cause, in sentiment and thought, and favor the allies. If the war progressively and evidently shows signs of culminating soon in either the crumbling of Nazi strength from inside Germany, or its succumbing to the force of its exterior foes, no doubt this American anti-Nazi sentiment will remain fairly quiescent, and under the control of the public opinion which at present is so powerful for our abstention from war. But if other outrages similar to the sinking of the *Athenia*, or if the decisive defeat of the allies is threatened as the war goes on, then it is most likely indeed that the pressure not merely of allied propaganda but of genuine American desire to enter the war against Hitler will grow to the breaking point.

Yet for our nation to enter the war, for any cause short of our being invaded—at present a most remote contingency—seems at present nothing but a vast calamity. But how will it appear to us if events march onward to a point where Hitlerism really threatens to become the dominant power in Europe; a power that by its very nature cannot be confined merely to the European continent, but spreads, as in some degree already it is doing, to our own shores? If allied in a military and propaganda campaign with Russian Communism, which seems more than foreshadowed, which already is partly in force, what bounds may be set to its penetration or even to its dominance of the world?

However speculative such questions might have seemed yesterday, today they are far from fantastic; tomorrow they may become actual. In any case, whatever the outcome of the war in Europe, together with the war in China, whether confined to the present combatants, or greatly extended, as is most probable, it is certain that on its material no less than on its moral and spiritual fronts, the work of the Catholic Church will be enormously harmed. What has happened to the Catholic work in the world of humanity in Germany, Austria, Russia, Mexico and other countries through direct persecution, and the blows struck at it in Spain, and elsewhere, and now again in Catholic Poland, will have tremendous consequences for American Catholics. Even if the Nazis are defeated and compelled to give up power in Germany, Austria, Bohemia, Moravia, Poland and Slovakia, the impoverish-

ment of millions of Catholics, and the destruction of their institutions, will be felt for generations. Nazi success would extend the process of destruction. In either case, it is more and more upon American Catholics that the Church in the future must rely—for missionaries, for money, for zeal, for support of all kinds. If we too plunge into war, the Church will be further weakened. We must if possible preserve our peace.

Communications

"NEUTRALITY"

Iron Belt, Wis.

TO the Editors: In your editorial, September 8, 1939, on "Neutrality Policy Again to the Fore," the assertion, "not that Poland is any champion of law and order—in view of her recent seizure of part of Czechoslovakia when the chance offered, and her unsolved domestic problems," is hardly fair. Please tell me of any larger nation whose domestic problems are really solved.

To speak of "recent seizure of part of Czechoslovakia" displays a lack of knowledge. Since Britain and France were not ready to stop Hitler at Munich, it was a question of tactics. Slovakia, Bohemia and Moravia certainly have as much right to independence as Poland has. But Bohemia did not have any right to Cieszyn (Teschen). The Czechs seized it when Poland was repelling the Bolsheviks in 1920. (By the way, if repelling the Bolsheviks is not championing law and order, I do not know what law and order is, and neither do you. Poland received about as much gratitude for it from Christendom as she did for repelling the Turks at Vienna, in 1683.)

Just because Prussia and Austria had retained stolen territory for some 100 years is not sufficient reason to refer to that territory as former German "possessions." The Poles naturally claimed Teschen as they did Poznan, Pomorze, and Silesia. It might have looked bad on Poland's part at the time of the savage Prussian aggression in Bohemia, but it was a lesser evil than to permit Prussia to gobble up Poland prematurely. . . .

The recent Prussian aggression in Poland might have been less successful if the treaty of Versailles had ceded East Prussia outright to Poland. Is that expecting too much from Prussia? Hardly, considering her enrichment at Poland's expense for 150 years. Restitution and reparations were certainly in order.

REINO HERLIVI.

THE UKRAINE

New Haven, Conn.

TO the Editors: I was very much interested and pleased with your August 25th issue of THE COMMONWEAL in which you included four topics concerning the Ukraine. It is gratifying to see that there are people who consider the Ukrainian question vital enough as to be unafraid to reveal the Ukrainian side of the controversy.

The facts and atrocities mentioned in the articles of Miss Theodosia Boresky and Mr. Hugo Yardley are known to only a small number of the American public,

outside of the Ukrainians here in the United States. I also noted that there was, as usual, an almost complete misrepresentation of the Ukrainian problem in the two accounts written by the Poles.

I, as a young Ukrainian-American, believe this question to be of such importance that only after the Ukraine is given her independence will the countries of Europe subside in their greedy attempts to divide the richest soil of that continent among themselves. . . .

HELEN BREZIKI.

CATHOLIC ART

Indianapolis, Ind.

TO the Editors: I am glad to see definite progress taking place in Catholic art circles round the country. Eric Gill's clan is spreading and beauty is gradually taking care of herself exposing her delights without the artificiality of make-up or accessories. And Catholic thought alone can scrutinize her nakedness without degrading it. But one thing I fear from all this discussion about a Catholic art; and that is an inversion of purpose. I have seen too many good intentions ruined by the American weakness to take up a CAUSE—the frightful fallacy of following a slogan like DEMOCRACY or SOCIAL JUSTICE; and I'm just a bit eerie that some morning I'm going to wake up and see out my window a parade bearing the banner: WE STAND FOR CATHOLIC ART.

This problem resolves into something like this: Catholic art will become a theory, a fad, like cubism or surrealism, and consequently that alone will defeat the purpose of art; for many people are not able to harmonize ideas with practical existence which tends mostly to the experimental and emotional phase of life. There is always that definite cleavage between theory and practice; and the need is not so much what one may label a Catholic art as it is to develop a Catholic mentality in our Catholics—artists especially. For action follows being. Or in other words, a person acts only in accordance with what he is. If, therefore, this Catholic attitude does not come from within, then it is supercilious and merely dogmatic, a sort of propaganda. Recently at the end of a fine article [In another magazine. Eds.] explaining the Catholic view on art I found this blurb: "We are Catholics, so are you! We have seen the Christian vision of art, so have you!" That, to me, is already on a placard and I see down the street the shouting riot of parade—and I know from experience that paraders are only *backing* a CAUSE, not assuming the task of penetrating its reality.

Too, I wonder how many have seen the Christian vision. It is not so common a thing, for it knocked Paul off his horse when he got it; and Ignatius endured the solitude of a cave to nurture it.

Art, without the basic integrity of thought fused with practice, becomes an isolated, bastard creature that has neither contact nor relationship with man's vital activities. Just as cubism which started magnificently as an astonishing discovery with Cézanne, and degenerated in his followers to the level of an intellectual plaything. In that status art, frankly, is not worth the effort!

J. R. BREZIK.

Points & Lines

Fellow Catholics, War Victims

THE CHURCH in various countries is vitally concerned in civilian defense measures, and the continuation of religious life in war time. The London *Universe*, for instance, carries the headline, "Steel Helmets and Gas Masks for Priests" above the following official notice from the Archbishop's House, Westminster:

The Lord Privy Seal's Department of the Home Office has stated that in the event of war priests whose parochial duty keeps them in evacuable areas can obtain civilian duty respirators and steel helmets at cost price—7s. 6d. and 8s. 6d. respectively. The arrangements for the distribution of these respirators and steel helmets will be made by the bishops of the dioceses concerned.

Another grim note is the design for Catholic gas mask badges carried in illustrations in both the *Universe* and the *Catholic Herald*. Here is the *Catholic Herald's* version illustrated by two drawings—one badge labeled "Catholic priest," the other, "In case of injury call a Catholic priest":

A badge to be worn by Catholics in time of war, and particularly for use with gas masks, was designed by a Franciscan priest, Father Anthony of Erith, last September. Cardinal Hinsley gave his approval both to the idea of the badge and to the particular design chosen, and the Air Raid Precautions Department of the Home Office agreed that it is important to identify Catholics by this means. There are two badges, one for the clergy and one for the laity. Both carry a well-defined cross and, with the approval of the Cardinal, the letters "R. C." Several types of badges have been made, one printed on rubber with an adhesive backing for fixing to the rubber gas masks, and others in the form of brooches to be pinned onto clothes and fitted with wrist straps.

The English Catholic press also carries a number of items on the evacuation of Catholic schools and hospitals, which proceed in a manner quite similar to that of secular institutions of analogous character. But special arrangements are at hand for providing prayerbooks for children evacuated to rural areas. The *Universe* is running a series of articles by Right Reverend James Dey, D.S.O., Bishop in Ordinary to His Majesty's Forces, on army regulations and facilities on the practice of religion and the effect on Catholics. One of the most spectacular developments, mentioned in passing by *Time* magazine, was the issuance of new regulations for nuns in war service. Here is the "Emergency Announcement" as published in the London *Tablet*:

Cardinal Hinsley has issued the following notice:

"Should war break out it will be necessary for all to help immediately. The Nursing Auxiliary and the Casualty Organizations will require many more women to staff hospitals and first-aid posts. Through Lady Peel, Catholic representative of the Women's Voluntary Services, all nuns volunteering can be allocated direct to hospitals, even if they have had no previous training or experience. Names should be sent at once to Lady Peel, at the W.E.S. Headquarters, 41 Tothill Street, London, S.W.1, and the matrons

of the hospitals in question will be instructed to accept nuns on the same conditions of maintenance already made known.

"The question of veils has been worrying some of the Orders. In time of national emergency there should be no scruples. It is strongly advocated that a simplified form of head-dress be adopted by all, consisting of:

- "(a) An unstarched tight-fitting cap or snugly-fitting under-veil, over which the respirator could easily and quickly be adjusted.
- "(b) A heavier outer veil which could be pulled back over the head-harness of the respirator when the latter is in use.

"In France some of the Communities have decided to discard their usual black veils and replace these by shorter and different colored ones, so that nuns of different communities should be able to recognize each other, even when wearing gas masks. Such arrangement has my full approval for this country. Black should not be worn by nurses.

"It cannot be too strongly urged that the simplest type of head-dress be adopted, and respirators must be able to be adjusted in a few seconds. It is also essential that these veils be washed several times a week.

"As regards the overalls, Nursing Auxiliaries wear special grey-blue ones, but should Communities prefer wearing their own white ones, such as worn by nursing Sisters in hospitals, no objection will be made to this by the Authorities."

There are two moving notes from Paris in *Temps Présent*, which is in many way the French counterpart of THE COMMONWEAL. These excerpts appear in the issue dated September 1, which has just arrived in this country. The first is addressed to "Our Readers":

We apologize today for appearing in only four pages, without the names of certain of our most distinguished and beloved collaborators. Conditions are to blame. Since yesterday, despite the admirable functioning of the French administrative bureaus, and for the first time in eight days, we have realized that we are somewhat cut off from our friends in the provinces. Many of them are mobilized. Our editorial staff and business office, manned as they were by young men, have been drained of collaborators. Cadeau, Boisset, Ferrier, Roches have left. The mail is late. The necessary restrictions of censorship have imposed minor delays. At the hour we make up the pages we have not received word from Mauriac, nor the review of the press from Scrutator, and the comment of Father Genièvre arrived too late to be given in full. Our readers will understand. . . . What we are determined to do is to appear: it is to keep on bringing out *Temps Présent* in the face of every obstacle. And we have the will to accomplish this.

The second note is addressed to the "Friends of *Temps Présent*." It is headed, "Only Au Revoir" and is signed by "The Militant."

Wherever you are at this moment, dear friends, you must know that *Temps Présent* does not forget you. Wherever you may be tomorrow, it will follow you. It will do the impossible to bring you each week the consolation you will need. *Temps Présent* will remain a spiritual lamp for everyone. But it asks, and it knows that it need not ask twice, that you aid it through your prayers, your efforts and your complete confidence. Whatever happens *Temps Présent* is determined not to fail. . . . What would be our means of contact if we were to fail you? We could never believe more firmly in the need for such a link than at a time when the old world trembles to its foundations and the heavens darken, but when there is overwhelming evidence that Christianity is called upon to play a decisive rôle. . . . Whatever happens God is with us. He will not abandon His flock. We shall return, my brothers. For God Who sees us all together can reunite us.

The Screen

Clouds Over Woman

LOUIS BROMFIELD'S novel is a natural for the movies and Clarence Brown has directed it into an absorbing film. The stage is set, during a slow beginning, in fascinating India—chattering monkeys, 109 in the shade, strange monotonous music—while the backgrounds of the principal characters are revealed to the accompaniment of a build-up for the coming rain and excitement. And when the rains come, they come with a lashing fury, followed by earthquakes, floods and pestilence. Catastrophe recreates the members of a worthless society into individuals ready to work and sacrifice themselves for others. Myrna Loy, as self-centered Lady Edwina, turns from her superficial, man-chasing past to the drudgery of nursing and a new, honest love for the Indian doctor. A mahogany Tyrone Power plays this doctor's rôle with dignity until he removes his turban and is his boyish self. George Brent, as Ransome, surmounts his "tarnished reputation" in working for the recovery of the destroyed Ranchipur and in proving himself worthy of young Fern (played by Brenda Joyce, a capable and pretty newcomer). Maria Ouspenskaya is excellent as the Maharani. The film might have been improved by speeding up the last half.

Watching "The Women" is like watching a boy stick pins through bugs to make them squirm. Not that the bunch of trollops in this picture do much squirming. They flaunt their sins and petty weaknesses, discuss divorce, men, clothes, sex and each other for two hours while you wait for each to prove whether she is a woman or just a female. Clare Boothe's maleless play has had some of its rougher edges smoothed off for film audiences; however it follows the original outline and is still bitter in its satire and exposures. M-G-M went colossal with the super-incredible beauty salon, with a fashion show that does nothing but delay the thin plot, with the Reno divorce ranch where Mary Boland shakes off one man to take on another and where the famous Paulette Goddard-Rosalind Russell fight is staged. Director George Cukor did all he could with Producer Hunt Stromberg's star-studded cast. Men will find "The Women" entertaining and unbelievable (if they have any gallantry). They may even shed a tear as Norma Shearer explains to her daughter (Virginia Weidler) how she and her husband fell out of love. Women will find "The Women" beautifully costumed, exaggerated and vulgarly frank; but they will sigh as Lucile Watson says that a wife has to be more than a school girl sweetheart, nurse, mother and whatnot. Children will find "The Women"—children better stay home.

Or they might see "Hawaiian Nights," an innocuous but bright little piece with good comedy moments contributed by Etienne Girardot, the funny little pineapple king whose arch-enemies are tomato and grapefruit juice, and by Mary Carlisle who affects a mean southern accent to win a millionaire. It is further pepped up by hot swing numbers like "And Then I Wrote the Minuet in G" (with the help of Beethoven) played by Matty Malneck's Orchestra led by Johnny Downs. PHILIP T. HARTUNG.

Books of the Week

To Him That Hath

The House of Mitsui, by Oland D. Russell. Boston: Little, Brown and Company. \$4.00.

IN ONE sense modern Japan is the Mitsuis; if it had not been for them and others like them, modern Japan could never have come into being. This is only to say that there is a strain in the Japanese character which produces people like the Mitsuis and made possible the adoption of Western technics which has made Japan unique among non-European nations.

We are not used to mercantile fortunes that endure for almost four hundred years and increase throughout such a period of time, being greater at the end of four centuries than they were at the beginning. The great capitalist fortunes of the West have generally been transitory, rarely lasting in any given family through more than three or four generations. Family fortunes based upon land or upon political power have lasted longer, but it is doubtful whether any family in Europe or America has had continuous and growing wealth for four hundred years.

Before the middle of the sixteenth century, the Mitsuis were landed gentry of higher than average ancestral dignity, but of little wealth or prominence. They were never greatly distinguished for their fighting abilities. At last, about 1565, they learned their lesson: they would be better off as merchants than as members of the aristocracy. From that time to the present day their pre-occupation has been to increase the family fortune by every means at their disposal.

Their success has arisen from two things: an intensely strong family feeling, which led to the formulation as early as the eighteenth century of a family "constitution" that has spared them idlers and black sheep, and a constant readiness to entrust their affairs to non-family managers of real genius, who were always most handsomely rewarded for their fidelity and success. Many of these men have become, in recent decades, Japan's leading statesmen. The result for the Mitsuis has been to create for them a family economic empire greater in proportion to the national wealth than anything we have ever had in this country. With the Mitsubishi, Japan's number two family, the Mitsuis probably control well over half the national productive wealth. Take coal alone. Mitsuis handles 25.1 percent of the nation's output. The Mitsuis supply 78.8 percent of the nation's lead. They control the heavy munitions industry, the largest cotton mills in the world, the largest paper mill in Japan, steamship lines, banks, insurance companies, one of the world's largest trading corporations. No one knows how rich they really are, but the family as a whole has personal wealth amounting to at least \$450,000,000, and that is admittedly a conservative estimate.

Mr. Russell's account of how they got that way, and of the relation between the Mitsuis and the present adventure of Japan in China is entertainingly written and casts much light on the economic life of the empire—a form of capitalism so extreme that a totalitarian threat to the capitalists was inevitable. But quite apart from the light this book casts upon events of the moment, it is a swell story in itself, and one not altogether discreditable to our common human nature. HARRY LORIN BINSSE.

MEMOIRS

Wind, Sand and Stars, by Antoine de St. Exupéry, translated by Lewis Galantière. New York: Reynal and Hitchcock. \$2.75.

THE PLANE has widened the human horizon to include a vast area of new sights and sounds, feelings and sensations, thrills and experiences. It is doubtful whether there is today a person who can convey these impressions so graphically as the author of this book himself an experienced pilot. Only Anne Morrow Lindbergh in this country can approach him in literary ability to make flying live.

One reason for this is the author's love of the elements. Another is a remarkable gift of compression which enables him to express a chapter of impressions in half a page. Finally there is his tendency to philosophize, his repeated attempts to integrate new adventures into the framework of common human experience. For those who like such an approach, particularly when set off by a certain poetic sense, this element will provide the book's chief attraction.

Like so many of his fellow-countrymen Antoine de Saint Exupéry appears to be a humanist of sorts. He is filled with admiration for heroic pilots who have broken the trails for international airways, even over the Andes. He is filled with pity for the widows of pilots, the victims of civil war, the wage slaves of the machine. So intense is his indignation against intolerable systems and situations that he seems to manifest a Rousseauistic optimism about our fallen human nature. Similar is his nostalgia for the past. His random account of eight years as a pilot have produced one of the most remarkable books of our day, which unhappily seems to suggest unconsciously that there is one activity in modern warfare which must have moments of beauty and romance.

EDWARD SKILLIN, JR.

FICTION

Days Before Lent, by Hamilton Basso. New York: Charles Scribner's Sons. \$2.50.

HAMILTON BASSO'S ambitious new novel is a disappointment both as a novel and as an apologia for what I think is Mr. Basso's way of life. Like Aldous Huxley, Mr. Basso has mixed a good deal of essay material into his novel, so that the book, as a novel is not very successful. It is my private opinion that the novel's main justification resides in its peculiar suitability to the delineation of character. A novel, as such, should not particularly concern itself with ideas.

Concerned with proving or illustrating his thesis, namely, I believe, a sort of secularized version of the doctrine of the Mystical Body of Christ, Mr. Basso has neglected his people. Susannah, the only woman to figure prominently in the book, is pretty much of a stooge to ask the heroic Dr. Jason Kent questions and to oh and ah suitably at the right time. The other characters are stock, and none save Kent take on three dimensions. The young doctor is a prig, given over to noble sentiments and prolix expressions of his not very new or profound opinions.

Kent and others in the book, whom Mr. Basso apparently thinks are rather noble souls, are really pretty phoney. Dr. Kent's father is supposed to be particularly noble, sophisticated and chock full of wisdom. This noble soul dies at his own hands, leaving a kind of giggling note to his son telling him to bet on a certain horse in the Derby futurity. . . . Yet Mr. Basso thinks and would

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like us to think that the man is one of nature's noblemen.

Since Mr. Basso is, I believe, an ex-Catholic and since the scene of his book is New Orleans, inevitably Catholicism is a part of the novel, a very muddled and poorly-understood Catholicism to be sure. Mr. Basso, of course, rejects Catholicism on "intellectual" grounds. But it seems to me that before a man may reject a way of life on intellectual grounds, he should know a good deal about that way of life. Someone should tell Mr. Basso that a "taper burning in a little cup of transparent red glass" is a vigil light; that the "black vest-like garment" is a clerical vest, and that Father John wasn't "holding mass," but saying Mass. Even the not particularly religious Webster's dictionary spells the word with a capital M.

I mention these, not to quibble, but because they are things which every child reared in the Faith knows forever, but which Mr. Basso, rejecting the Church on allegedly intellectual grounds, does not know. Although he uses epigraphs from Hippocrates, Claude Bernard and William Butler Yeats to indicate that there is a tremendous interrelation among all things and people, he never once mentions the doctrine of the Mystical Body. With a word, though, the priggish Doctor Kent can put a priest in his place—and with four or five thousand words can express some simple truth known to most high school students.

There is a lot of medical jargon used, and once—in the description of how Kent discovers the nature of and fights a plague in the bayou country—there is some good writing. But the rest is purple, poorly-informed and muddled, leaving one with the impression that, unlike Santayana's Mario and Joyce's Stephan Dedalus, Mr. Basso and his hero, leaving the Church, have become Protestants. This is their distinction.

HARRY SYLVESTER.

MISCELLANEOUS

Behold, This Dreamer! by Walter de la Mare. New York: Alfred A. Knopf. \$4.50.

IN THE editing of any anthology one must necessarily chose boundaries; it can be an anthology of the poetry of love or death or a certain group or a certain region. But in "Behold, This Dreamer!" Walter de la Mare has found a place without boundaries, because he has built this anthology around the word Dream, which has infinite possibilities. "All that relates to life in broad daylight, to what we call actuality . . . is outside its aim," he says in the introduction, and then he proceeds, by way of his own words, to show us the limitless world into which we may escape by inward passage. He has chosen his material well, and we have here a book of almost seven hundred pages that is a lucid and entertaining study of the word Dream.

The poetry and prose selections range all the way from the pathological and the psychic to the poetical and mystical. There are for subject our night dreams and our day dreams, fancies of love, hallucinations, visions and apparitions, and the strange mysteries of death. And there are, of course, the dreams of the poet who "gives to airy nothing a local habitation and a name. . . ."

The list of names is an impressive one. William Blake, as one might guess, has the most contributions, with Shakespeare, Coleridge and Wordsworth not far behind. The names, like the material, cover a wide field. There are passages from the Bible; Plato is represented; there are excerpts from Havelock Ellis and Izaak Walton; and

there is a translation from Saint John of the Cross. The poets of this age are here: Yeats and Stephens, Frost, Colum, Ruth Pitter, Auden and MacNiece and others of our own time.

Not the least interesting part of the book is the very illuminating one hundred page introductory essay by Walter de la Mare himself. Here, as in the selections and as in his previous volumes, a devotion to the otherworldly presents itself. One might wish sometimes that this otherworldliness turned more toward the supernatural with its hope and meaning than to the merely fanciful and ghostly, for there are stretches in the book that grow too cold and eerie for pleasant travel. Yet even these are interesting, and from a poetical standpoint, both in editing and publishing, this anthology is a handsome book.

JESSICA POWERS.

POETRY

Gauley Mountain: Poems by Louise McNeill. New York: Harcourt, Brace and Company. \$2.00.

ONE OF the finest spiritual fruits of the Great Depression has been the turning back of the intellectuals to the American tradition. They have found pay dirt in the mines they scorned during the roaring twenties in favor of the superficialities of Left Bank lunacy. Miss McNeill is too young to have been an ex-patriate; she is also no 150-percent professional American for commercial reasons. She has written a simple and moving verse narrative of the land of her fathers: the West Virginia highlands, with their Scotch, Irish, and German traditions. The narrative is loosely constructed from a series of lyrics, which sometimes are interrelated, and sometimes not. It is the place which is common to all the poems, and it is the place she knows and loves best. The book is in the tradition of the "Spoon River Anthology," but is essentially more poetic and lyrical.

It is idle to talk about poetry without quotation; one example says more than paragraphs of prose comment.

JED KANE

The Gauley mail was overdue
When Jed who was to drive it through
Cheat Mountain Pass to Staunton Run
Got special word from Washington—
In which a postal clerk inquired
Why Mr. Kane who had been hired
To drive the course at post haste rate
Was not in yet, though three months late.

And now on a high-glazed marble wall
In the postal building Jed Kane's scrawl
Hangs framed in silver: "Respected Sir,
You ask the reason and this be her—
If the gable end blowed out of hell
Straight into the drifts of a snow that fell
Last fall on the ram's horn point of Cheat
It would take 'till Easter for the brimstone heat
To melt a horse path. So I remain.
Your obdt. svt., Jedson Kane."

As Stephen Vincent Benet remarks in his introduction: "There are darns here and there in her tapestry and some of the individual poems are better than others. But all the same there is a new poet in the land." There is a sureness and eloquent simplicity about these poems which is unusual in a first book, and all too rare today.

MASON WADE.

Important Fall Books

OUR LAND AND OUR LADY

by Daniel Sargent. An interpretation in terms of Our Lady of our Catholic beginnings, of the later history of Catholic exiles, of Catholic immigrants and the struggle for Catholic education. The story of missionary foundations, strivings, failures and the ultimate paradox of success is told with profound spirituality. 263 pages. \$2.50

A CHRISTIAN LOOKS AT THE JEWISH QUESTION

by Jacques Maritain. A Catholic philosopher and leading exponent of Thomism regards anti-Semitism as one of the dangerous symptoms of the general deterioration of our civilization. M. Maritain holds that in the end the bitter zeal of anti-Semitism always turns into a bitter zeal against Christianity itself. With Pope Pius XI, he believes that "spiritually we are Semites" and that "anti-Semitism is a movement in which we Christians can have no part whatever." 90 pages. \$1.00

ERNEST PSICHARI

A Study in Religious Conversion

by Wallace Fowlie. Ernest Psichari was a writer in the generation of Frenchmen sacrificed during the Great War. This grandson of Ernest Renan discovered in the army a way of life and an ideal that helped to prepare for his religious conversion. Dr. Fowlie finds that his literary work reflects both a personal crisis and the religious and moral problems of a decade or more in the history of France. 160 pages. \$1.80

THE GOOD PAGAN'S FAILURE

by Rosalind Murray. The author, daughter of Sir Gilbert Murray and the wife of Arnold Toynbee, is a recent convert to Catholicism. Her theme is the irreconcilable division between the Pagan at his best and the Christian, and she points out how the frail aristocracy of the Pagan is left helpless in the presence of the savage and the failure. A brilliant exposition. 177 pages. \$2.40

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The Inner Forum

EIGHT months ago Reverend William J. Kelley, O.M.I., established the Cooperative Institute of D'Youville College at Buffalo, N. Y. The first institute class held at the college, which is conducted by the Grey Nuns of the Sacred Heart, heard Monsignor John J. Nash, Vicar General of the Buffalo Diocese, officially endorse the program and the policy of "academic freedom without regard to race, color or creed." The institute immediately undertook to provide the people of Buffalo and vicinity with free instruction on the fundamentals of management and benefits of credit unions.

Since then nearly forty groups have received or applied for credit union charters from the government. The natural units for such grouping were outlined at the outset as parish, occupational, fraternal and labor union. But in practice there has been some overlapping. Credit unions formed under the D'Youville aegis include dairy workers, labor union locals, parishes, teachers, nurses, and laundry, hospital and grocery employees. In fact, the diocesan *Union and Echo* estimates that 20,000 persons have been directly affected already and predicts that the number will be doubled in the next eight months.

One of the developments with greatest potentialities is the interest manifested by the nuns teaching in private and parochial schools in western New York State. Classes in elementary economics this fall are to include seminars on credit union principles and management. Many upstate families are struggling with the perennial difficulty of securing money for necessities on little security and at a low rate of interest. Learning how to meet this need by working together has caused great interest in the cooperative movement and is considered to be the first step toward genuine economic democracy.

The Buffalo Public Library has undertaken extensive research to set up a well-planned reading course and an adequate credit union bibliography. The D'Youville College project is a real community affair. It is believed to be the first institution of its kind. Educators and cooperators from other parts of the country are watching progress in Buffalo with more than mere academic interest. The technique successfully developed there will be utilized in many other communities.

CONTRIBUTORS

Gilbert E. CARLSON is a young Minneapolis Catholic lawyer, a specialist in labor law, and attorney for some of the largest and most militant unions in the Twin Cities.

Rev. Charles M. O'HARA, S.J., is regent of the school of education and social sciences and of the corporate colleges, as well as instructor in education at St. Louis University, St. Louis, Mo.

Frederic THOMPSON, ornithologist and author, was formerly assistant editor of THE COMMONWEAL.

Robert ABBEY is a new contributor to THE COMMONWEAL, resident in Rochester, N. Y.

Katheryn ULLMAN is a Pennsylvania poet.

Claude WEIMER is a California poet, a new contributor to THE COMMONWEAL.

Harry SYLVESTER lives in Leonardtown, Md. He is a writer of short stories and articles and of critical reviews.

Jessica POWERS is a Wisconsin poet who publishes in current periodicals, and a critic of literature.

Mason WADE, of Windsor, Vt., contributes to periodicals here and abroad; he has just completed a life of Margaret Fuller.